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THE NĀ-ÁC-NAI-YA: A TUSAYAN INITIATION
CEREMONY.

THE present article¹ is in continuation of a series describing the ceremonials of the Tusayan Indians at Wál-pi. Accounts of several celebrations have already been published, and can be found in the "Journal of American Ethnology and Archæology,"² and the "American Anthropologist."³ The *Nā-ác-nai-ya*, or Baptismal Head-washing, which took place in the November moon (1891), is especially interesting from the rites connected with the making of the new fire by primitive methods.

We have adopted in our account of this ceremony a method of treatment similar to that already followed in other articles. The ceremony, the secret portions of which were performed in four of the Wál-pi kib-vas, celebrated the initiation of the *ké-le(s)* or novices into the priesthoods. It occurred at Wál-pi during the November moon, and in former times took place annually; but since their communities have grown small, it is only observed when there are enough lads of eligible age, or about every four years. It will be noticed in reading the account, however, that there are gaps, particularly concerning the rites performed when the *ké-le(s)* were initiated, and that it deals especially with the proceedings which took place in connection with those ceremonies. While many of the events connected with the baptism are here recorded, there are still others which are not considered.

The following can, therefore, be regarded only in the light of a synopsis, and is intended to call attention to the elaborate nature of the ceremonies connected with this initiation. No attempt is made to interpret the various ceremonials, but we have endeavored to furnish preliminary observations to serve as material for a more exhaustive comparative study. This article, then, may be regarded as one of a series limited especially to the events which occur in the different performances.

Following the plan previously adopted in the descriptions of ceremonial rites, the following summary has been prepared, giving in a tabular form the main events of each day:—

¹ These observations were made under the auspices of the Hemenway Expedition. The notes obtained by Mr. Stephen during his visit to the village have furnished the material for the following article. Mr. Stephen remained at Wál-pi throughout the ceremonial, and not only made the observations here recorded, but also contributed the sketches used in the preparation of the plates.

² Vol. ii. No. 1.

³ April, July, 1892.

November 10th (first day) :

*Kwá-kwan-tú*¹ chief made the *ñā'-kü-yi pón'-ya* (charm altar). He and the asperser enact the *na-na-ni-vo tuñ-wái-ni-ta* (the invocation to the six directions).

Similar ceremonies performed in the *Ál-kib-va* and *Món-kib-va*.

The *Kwá-kwan-tú*, *A-ah'-tú*, and *Wü'-wü-tcim-tú* visited the *Món-kib-va* and performed the ceremony of making the new fire and sacrifice to *Má-sau-wúh*.

Ká-kap-ti brought into the village the Dawn Woman figurine.

Ké-le(s) or young lads brought to the *Món-kib-va*.

The *Kwá-kwan-tú ké-le(s)* began a separate ordeal in *Tci-vá-to kib-va*.

November 11th (second day) :

Patrols in the village by the Horn Society and *Kwá-kwan-tú*.

Smoking the great snow pipe.

Ké-le(s) visit the *pā-hó-ki(s)*.²

November 12th (third day) :

Patrols in the village by the Horn Society³ and the *Kwá-kwan-tú*.

Tá-tau-kyá-mú and Horn escort performed an eccentric dance.

Pā'-ho(s) made, and boys dressed as women.

Singing at night in the *kib-va*.

November 13th (fourth day) :

All strangers excluded from approaching the mesa.

Ké-le(s) carried down the mesa trail under guard of the priesthoods to a distant mountain.

Sand altar made in the *Ál-kib-va*.

Patrols in the village throughout the day.

Sprinkling the Dawn Woman, *Tā-lá-tum-si*.

Visit of the societies to the *pā-hó-ki*.

Return of the societies with the *ké-le(s)*.

Greeting of the societies in their patrols about their village.

Smoking of the great pipe.

November 14th (fifth day) :

Visit of the societies to the first terrace of the mesa.

Feast in the four *kib-vas* in which the *ké-le(s)* participate.

Drenching of the priests by the women.

Singing of the priests in phallic costume.

November 15th (sixth day) :

Fuel gathering and hunting expeditions.

Drenching of the priests by the women.

Patrols through the village.

¹ See *Jour. Amer. Eth. and Arch.* vol. ii. No. 1, p. 12.

² Shrines.

³ At times in the text these are called "priests," but it is not wholly clear that they should be thus designated. Ordinarily the designation "priest" for certain celebrants in primitive ceremonials has been rather loosely used, and there is a call for more exactness in this particular.

November 16th (seventh day) :

The sidelong dance (new movement).

Wü'-wü'-tcim-tú proceeded to neighboring village and were there drenched by the women.

November 17th (eighth day) :

Public exercises of the societies in full costume.

Two priests personated the storm cloud deities ; realistic imitation of lightning and the movements of storm clouds.

November 18th (ninth day) :

Three large bonfires made.

Leaping of the priests over the fire ; imitation of mountain sheep.

Making of the line of meal and dance in the plaza.

Processions and dances by the *Wü'-wü'-tcim-tú* and *Tá-tau-kya-mú*.

November 10th (First Day). — The *Tci-vá-to* and *Món-kib-va*¹ were the only two kib-vas promptly occupied at sunrise, but shortly afterward the following *nā'-tci* were displayed at the hatchways.² *Tci-vá-to* kib-va displayed the *á-to-ko* (crane) *nā'-tci*, a stout rod forty inches long, on the end of which strips of corn husk and wing feathers of the crane were tied with cotton string, Pl. I. fig. 5. When the *nā'-tci* was in place at the *Ál-kib-va*, it was sometimes the helmet described on another page, at other times a whitened elk horn. At the *Wi-kwál-i-obi* there was a *kél-tsa-kwā*, a small rod with hawk wing-feathers attached to the end ; and at the *Món-kib-va* a rude staff with feathers of the red-shaft woodpecker. When the *nā'-tci* was set in place, meal was sprinkled upon it, and a part of the meal was cast along the kib-va roof toward the sun.³

The chief of a society is the kib-va chief during the period which his society occupy it, and associated with him are several other chiefs, varying in number and functions according to the character of the society, but a constant associate is the asperser, *Má-kwan-ta*, he who uses the *má-kwan-pi* (aspergill).

In the *Tci-vá-to* kib-va, about noon, *Ana-wí-ta*, the chief of the *Kwá-kwan-tú*, stripped off his clothes so that he was naked save a breech-clout, and sifted valley sand over the *sl-pā-pu*, the plug of which was withdrawn at sunrise. He covered the surrounding space of the floor in an irregular circle about two feet in diameter, and across this sand he made three intersecting lines with white meal from the tray which he brought down with him. He put a

¹ For size of *Tci-vá-to* kib-va see *American Anthropologist*, April, 1892, p. 108 ; for *Món-kib-va* see *Four. Amer. Eth. and Arch.* vol. ii. No. 1, pp. 19, 22.

² During ceremonials in the kib-vas or chambers where the secret rites are performed a *nā'-tci* or standard is placed in the straw matting at the entrance to show that the rites are in progress.

³ This was called *nā'-tci-á-pi püh'-ta-bi*, the trail leading from the *nā'-tci*; *nā'-tci* means upright or vertical, but as here applied signifies a signal.

little corn pollen in a handled vessel¹ of rectangular form, eight inches long and half as wide, and partly filled it with water from another larger bowl, and set it upon the intersection of the meal lines, Pl. II. fig. 12. Just then the asperser came in, and stripping off his clothes and letting his hair fall loose, as the chief had done, he sat down on the north side of the *ñá-kwi-pi*, the chief sitting close beside him on his right. The chief had several small bundles and pouches, and a cylindric box for holding feathers, lying before him. From these the asperser took some entire skins and some mere portions, representing twelve different birds, and some other objects. While he was thus engaged, the chief made a curious prescribed substitute for a rattle, as none of the ordinary gourd rattles are used by this society. It was in all respects similar to the *nā'-tci* on the hatchway, only not quite so large, and he tied a small bell just below the feathers. In the tray of meal he also stuck six of the triple leaves of the pine, to the base of each of which he fastened a short cotton string.

They both now began to sing, and the chief beat time by tapping on the floor with the end of the *nā'-tci* held vertically. He placed the first group of six skins upon the meal lines, as indicated in the diagram. He then arranged the ears of corn upon the skins, and close beside them he placed the six pebbles (each having some requisite peculiarity, but no opportunity offered to examine them closely), and finally another set of six skins was deposited upon the right of those first laid down. This arrangement occupied something over half an hour, as each object was placed in position only as some particular strain was sung, and in placing them the chief always began at the meal line marked No. 1, Pl. II. fig. 12.

Eight songs were sung while he was placing these objects, and during the singing of another group of eight songs the asperser laid the pebbles in the *ñá-kwi-pi*, and then rested the ears on end within it; he then slightly dipped the tail or the distinctively colored end of each bird skin and feather tip into the water, afterwards laying it down in the place from which he had taken it. He also sprinkled pollen in the bowl, and aspersed to the six directions with each ear of corn as he took it out and laid it in its former place. The song was an hour and a half long, and just as it closed the asperser took from one of the chief's bags a quartz crystal. Sucking it, he passed it to a young man sitting near, stitching a kilt, who went up the ladder and reflected a ray of sunlight into the *ñá-kwi-pi*,²

¹ It is called the *ñá-kwi-pi*, and on its rim are terraced projections on the four sides.

² See ceremony in the Farewell *Kā-tcī'-na*. *Four. Amer. Eth. and Arch.* vol. ii. No. 1, p. 76.

and afterwards the crystal was put in the liquid. The chief then returned all these things to his fetish pouches and feather box, and, tying the six ears of corn together with a cotton string, Pl. I. fig. 7, he hung them up on a peg at the west end of the kib-va.

In the Ál-kib-va, Wí-nû-ta and Tu-wás-mi, who are dual chiefs of the *A-álh-tû* (Horn Society), performed similar ceremonies, but there were no bird skins used, nor were pebbles noted. In the Wi-kwál-i-obi kib-va, Sün-ó-i-ti-wa, chief of the *Wü'-wü'-tcim-tû* and Á-mi-to-la, his associate, swept the kib-va and sprinkled evenly the main floor, and that of the upraise, with clean valley sand, to a depth of one quarter to one half an inch. In the Món-kib-va a ceremony with a *ná-kwi-pi* similar to that described took place just after sunrise, the sand being placed on the southeast corner of the main floor. Lés-ma, the chief of the *Tá-tau-kyá-mû* society, and his associate, officiated, and at the close of the ceremony they swept the floor and sifted valley sand over it, as had been done in the Wi-kwál-i-obi kib-va.

In the Ál-kib-va, lying on the floor on the west side of the fireplace, was a fine *pi-lán-ko-hü* (rotating wood; fire-drill apparatus). This consisted of the *pi-lán-ko*, a slab of dry willow (16 in. long, 1½ in. wide, ½ in. thick), and five *pi-lán-kon-ya-ta*, spindles, all of which were about ¾ in. thick; three of them 18 in. long, and two others nearly three feet long. The slab was flat, with a slight lateral curve; one end rectangular, the other carved into two curving tips.¹ Its upper surface was entirely covered with charred cavities in which the end of a spindle had been rotated, and connecting with each of these was a groove notched down the outside of the slab. When the apparatus was in use, these grooves served to conduct the tinder, as it became ignited, to additional tinder and shreds of bark which were spread underneath. Use and age had darkened the slab to the color of mahogany. Over each end the typical *na-kwá-kwo-ci* and numerous old cotton strings were looped. These were survivals of former celebrations. The spindle was made of two parts: the longer piece was fashioned from the branch of a wild olive, the bark of which was scraped off and the surface rubbed

¹ Mr. Walter Hough, in his excellent article on "Fire-making Apparatus in the United States National Museum," *Report of Nat. Museum*, 1887-88, pp. 531-587 (see, also, *American Anthropologist*), figures, p. 541, a "fire-making set" from "Moki" collected by Mrs. J. W. Stevenson. He says: "The Moki fire tools are used now principally in the estufas to light the sacred fire and the new fire, as do the Zúñis, and the Aztecs of Mexico did hundreds of years ago. They use tinder of fungus, or dried grass rubbed between the hands."

On p. 541 (*op. cit.*) the same author gives a brief account of how the fire is made with similar sticks by the Zúñis, according to Colonel Stevenson, and a reference to the ceremonies at that time by this people.

smooth; the drill proper was a piece of the stem of a species of bush clover about four or five inches long. One end of the drill was blunt, the other bevelled. The point was tied upon the bevelled end of the longer piece by a wrapping of yucca shreds. (See Pl. I. figs. 6, 6a.)

The fire apparatus of the *Kwá-kwan-tû* in the Tci-vá-to kib-va was somewhat similar to that of the Ál-kib-va, but the slab was of stone, about a foot long (2 inches wide and $\frac{1}{2}$ inch thick), and with the edges and end straight. It likewise had old cotton strings of former celebrations tied to it, and at each end a *na-kwá-kwo-ci* had been recently attached. In the Ál-kib-va two or three trays sat beside the *ñá-kwi-pi*, in one of which were two sets of *cá-kwa* (blue) *pā'-ho(s)*, made by Wí-nû-ta and Tu-wás-mi. Two *ké-le pā'-ho(s)*, a small *kwátc-kyá-bû*,¹ and a miniature *wu-kó-kwe-wa*, great girdle, both the latter freshly treated with white clay, were lying on the meal in the trays.

Each kib-va had a great pile of *té-be* (greasewood) piled on the roof on the west side of the hatchway. There was no *pón-ya* in any kib-va, but a circular patch of valley sand surrounded the *si-pā-pu* in the Tci-vá-to kib-va. A similar patch occupied the place where the altar of the *Mám-zrau* was in the Ál-kib-va.

At four P. M. the *Kwá-kwan-tû*, led by Ana-wí-ta carrying a tray of prayer meal containing the pine leaves mentioned, walked in an uncostumed procession from their kib-va to the Món-kib-va. They were followed by the *A-alh'-tû* from their kib-va led by Wí-nû-ta, who likewise carried a tray of meal in which were six triple leaves of pine. These were followed by the *Wü'-wü-tcim-tû*, who were led from the Wi-kwál-i-obi kib-va by their chief, Süñ-ó-i-ti-wa.

The *Tá-tau-kyá-mû*, with their chief Lés-ma, already occupied their kib-va, the Món-kib-va. Five of their principal men stood on the north side of the fireplace. No one was in costume, although each of the *A-alh'-tû* had a spot of white clay on each cheek. When the *Kwá-kwan-tû* reached the hatchway, each man threw down a handful of meal on the fireplace and descended the ladder, stepping down on the north side and filing around the main floor. The *A-alh'-tû* followed; then came the *Wü'-wü-tcim-tû*, each man of each fraternity throwing down a small handful of meal on the fireplace before he entered. All stood, and there were at least one hundred and forty persons in the kib-va. A little space was preserved around the fireplace, and all the chiefs, naked except a breech clout, stood there in a cluster. Two naked fire-makers of the *A-alh'-tû*, with their apparatus, squatted at the southwest corner of the fireplace,

¹ The *kwátc-kyá-bû* is a large white cotton blanket-mantle, without decoration, woven by the bridegroom and his uncles and presented to the bride.

and two *Kwá-kwan-tû* fire-makers with their drill squatted at the northwest corner. The men who were to revolve the spindles held them vertically, the drill end of the spindle resting in one of the cavities on the surface of the slab. The two helpers squatted beside them, ready to assist in igniting the shredded cedar bark.

The chiefs held *kél-tsā-kwā* in their hands. The fire-makers were decorated before leaving their own kib-vas, with one long white line down the outside of the arms and legs. Each fire-maker held his right arm extended along his drill vertically. The priests and other members stood in perfect silence for quite five minutes, and then at a spoken signal from *Lés-ma* all four societies burst forth into song, each singing its own stirring anthem, beating different time, the *Kwá-kwan-tû* keeping time with cow-bells, the *A-alh'-tû* with tortoise and hoof rattles. The other two priesthoods had no instruments, but preserved their own songs quite distinctly.

After nearly ten minutes all ceased their songs about at the same time, then amidst perfect silence the fire-makers began rotating their spindles.¹ The actions of both couples were alike; the man at the spindle squatted on the floor, his legs slightly drawn up, but apart, the slab lying on the floor between them. He carried his extended hands to the top of the spindle, which he rotated by pressing it between his palms and rapidly rubbing them back and forth; this motion was accompanied with a downward pressure, which quickly brought his hands close to the slab, when he immediately began at the top again. All his motions were with the utmost vigor until fire was produced.

The slab rested upon shredded cedar bark, and the helper tore a little of it into filaments which he laid upon the notched groove. Just before the spindle was set in motion it was lifted, and a small pinch of *ta-lá-si* (corn pollen) was put in the cavity, and from time to time, while the spindle was rotating, the helper sprinkled a little pollen in the cavity around it. Smoke began to rise in about forty seconds, but the rotation was steadily continued, while the helper carefully nursed the ignited pollen and filaments as the smoke increased. In a little less than three minutes a small flame was visible. The *A-alh'-tû* obtained fire first, and the *Kwá-kwan tû* shortly after. Soon there was a lively blaze of cedar bark, which was prepared by the *Tá-tau-kyá-mû* in the fireplace,² before the ceremony

¹ The ceremony was called *pt-lan-ta cü'-yi-ma*.

² When the fire drill is used on secular occasions, a little sand is used to increase the friction instead of pollen, and dried horse-dung or rotten wood is used for tinder, and the helper also fans the ignited particles with his breath. Under these conditions smoke is often produced within twenty seconds, and flame in less than a minute. But at this ceremony none of these ordinary adjuncts may be used, nor may the helper assist the ignition with his breath.

began. Lés-ma now held the tray containing meal and pine leaves brought by Ana-wí-ta, and Süñ-ó-i-ti-wa stood close beside him, holding a similar tray and pine leaves brought by Wí-nû-ta. All the principal men of the group (in undetermined sequence) uttered a short prayer, at the close of which Lés-ma picked up one of his pine leaves, holding it by the string, and cast it into the fire, after which Süñ-ó-i-ti-wa did the same. Thus they alternated until they sacrificed them all, and then short prayers were again said by all the chiefs. This ceremony is called,

Má-sau-wûh t-na-mû sô-cü mōñ-mü-we-tû an-ô-ya,
Má-sau-wûh, that which is his all the chiefs placed,

or, freely translated, the placing of all the chiefs' *Má-sau-wûh*¹ sacrifices. A-vái-yo, who is the *ki-vám-yûk tûl-wa-la*, kib-va sentinel, or tyler of the *Kwá-kwan-tû*, then lighted, at the fire just made, a *ko-pí-tco-ki* (a long thick wisp of shredded cedar bark, bound loosely with yucca), and going up the ladder went to the Wi-kwál-i-obi kib-va, into which he descended. It was quite empty, as all the members were in the *Móñ-kib-va*; but before leaving, the kib-va fire-chief had arranged a pile of cedar bark in the fireplace; to this A-vái-yo set fire. He then went to the *Ál-kib-va* and the *Tci-vá-to*, both of which were also empty, but had cedar arranged in the fireplace, which was also fired from the *ko-pí-tco-ki*. The final disposition of the torch was not observed.² When the torch was brought up it was nearly sunset, and just then Ká-kap-ti, a member of the Horn Society, appeared at the head of the stair (south) trail, on the edge of the court in which the *Móñ-kib-va* is situated. He wore the typical helmet of the *A-álh-tû*, a large white Ko-ho-ni-no buckskin, thrown over the shoulders as a mantle, and a large, clanking tortoise rattle on each leg, fastened behind at the garters. He crossed the court bearing *Tā-lá-tum-si*³ (Dawn woman), a wooden figurine (eighteen inches high), arrayed in the miniature white mantle and girdle, Pl. I. fig. II., which had been noted in the *Ál-kib-va* this morning. Thrust in her girdle were the two sets of *pá'-ho* also noted in the same place. Ká-kap-ti held a deer antler in his left hand, and carried in both hands before him the figure as if in a tray. He approached with a very reverential pace, and placed the figurine, facing westward, on the east front of the *Móñ-kib-va* hatch-way where the *nā'-tci* stood.

¹ Fire deity, God of the Surface of the Earth. See *Four. Amer. Eth. and Arch.* vol. ii. No. 1, p. 12.

² After the occupants returned, the kib-va fire was maintained with greasewood, and it was observed throughout the succeeding days of the celebration that it was forbidden to light a cigarette or pipe from this fire.

³ *Tūm-si*, a young married woman who has not yet borne a child.

Ta-lá-ho-ya (also of the *A-álh'-tú*) stood on the upraise at the foot of the ladder, wearing just over his forehead the horns of the female mountain sheep attached to the scalp piece.¹ He had a smear of white down the middle of his face from the forehead to the chin. Just at sunset seven elderly men came from their houses, each leading a young lad (*ké-le*), naked save a very scanty white kilt fastened around the loins with a string. The hair of these boys was hanging loosely; and before they stepped on the hatchway they took off their moccasins and surrendered their blankets to the old men who led them. As each boy came to the hatchway he threw down a handful of meal on the fire, and then stepped on a rung of the ladder. He placed one foot on the next rung, when he was at once lifted off by two of the *Tá-tau-kya-mû*, the lad passing his arms around the neck of one of them, as prompted. The boy was carried down the ladder, and then passed into the arms of another *Tá-tau-kya-mû*, who carried him to the northeast corner of the upraise and seated him upon an outspread mantle. All seven were carried down into the kib-va and the elders followed them. The kib-va seemed quite full before, but the new arrivals were crowded in. A *na-kwá-kwo-ci* of woodpecker feather was tied to the scalp of each novice by a *Tá-tau-kya-mû*, and vigorous songs were sung simultaneously, each society singing its own song as before, all in different tunes. After these songs, prayers were offered by the chiefs. Then Ta-lá-ho-ya came up the ladder, followed by a few of the *Tá-tau-kya-mû*, the *ké-le(s)* behind them, and then nearly all the *Wü'-wü'-tcim-tú*; Ká-kap-ti left the figurine of the Dawn woman on the hatchway, and closed the procession, which went through the passageway under Ín-ti-wa's house, down over the west point of the mesa, and out to a *pā-hó-ki*, but which one was not observed.

The *A-álh'-tú* and *Kwá-kwan-tú* returned to their own kib-vas. It was just getting dark, and several of the *Tá-tau-kya-mû* were in their own kib-va eating. They also poured water in three *ñá-kwi-pi(s)* at the west end of the kib-va. There were but few persons in any of the other kib-vas, for those who had not departed with the procession had gone to their houses to bring their food, as the members of these societies eat all their food in the kib-vas during the continuance of the celebration.

Shortly after, every kib-va was found to have its quota of members, but there were no songs, and no *póñ-ya*. The figurine which had disappeared from the Móñ-kib-va was now, it was said, in the posses-

¹ This scalp was four and one half by two and one half inches, and the attached horns were five inches long, one and one half inches wide at the base, curving and tapering to less than one half an inch at the point; three quarters of an inch thick at the base, tapering to one eighth of an inch thick at the point.

sion of the *Kwá-kwan-tû*. The seven *ké-le(s)*, who were huddled together on the upraise in the *Món-kib-va*, had been rubbed with yellowish mud pigment. They were marked with a stripe around the leg below the knee, and two black finger-marks down each cheek. This was done by *Süñ-ó-i-ti-wa* and *Lés-ma*. The *ké-le(s)* were not allowed to eat or drink until the fifth day.

The three *ké-le(s)* in the *Tci-vá-to kib-va* were said by *Ana-wí-ta* to be *Kwá-kwan-tû-ké-le*. At 8.15 two naked Horn priests with helmets and two without, all with tortoise-shell rattles on the right leg, passed quickly through the front street of *Wál-pi* and along the mesa towards *Tewa*. At 8.30 five *Kwá-kwan-tû*, wearing their typical gourd helmets, Pl. II. fig. 10, each carrying a long white baton on the left arm and a cow-bell suspended at the right garter, also passed along toward *Tewa* in a mysterious way. Soon others followed, and all returned soon after. They made no offerings, but were merely making a patrol. The *Tá-tau-kyá-mû* and *Wü'-wü'-tcim-tû* kept in their own *kib-va*. At midnight all the *Kwá-kwan-tû* stripped, let down their hair, donned their helmets, and, squatting in a wide semicircle round the *ñá-kwi-pi*, sang for an hour and a half. The Horn men were in their *kib-va*, without clothing, hair hanging loose, and their helmets on their heads. They squatted on the floor and sang for an hour, but the priests in other *kib-vas* were not ceremonially engaged.

November 11th (Second Day). — The figurine of *Tā-lá-tum-si* (Dawn woman) was set on the *Tci-vá'-to kib-va* hatchway beside the *ñá'-tci*, facing westward, at sunrise this morning. There was no ceremony in any *kib-va* at dawn, but two *A-alh'-tû* came to the *Món-kib-va* as escorts, and about twenty unclothed *Tá-tau-kyá-mû* came out of the *Món-kib-va* just after sunrise. The escort of *A-alh'-tû* gave each of the seven naked *ké-le(s)* a deer antler, as they came up to follow the *Tá-tau-kyá-mû*, who then began a most remarkable shuffling dance, singing stentoriously and moving sideways in a crooked line along the front path of the village to the open space before the house of *Wi-kyá-ti-wa*. There they paused and sang about fifteen minutes, and then moved back through the village again to the *Món-kib-va*, where the Horn escort left them, after having taken the horns away from the *ké-le(s)*.

Mysterious alarums, excursions, and patrols characterized the inmates of the *Tci-vá-to kib-va* and *Ál-kib-va* all day. Certain Horn sentinels patrolled singly, others in groups of two or more, but the *Kwá-kwan-tû* always went in clusters. Both societies sprinkled meal at several *pa-hó-ki(s)*, called *pa-hó-ki mi-i hóm-o-yá* (in the shrine here desires placing), and over the edge of the cliffs. An enormous rude clay pipe, Pl. II. fig. 11, surrounded by a braid of corn

husks to support it, which was made by the *Kwá-kwan-tú* yesterday, was then smoked. This pipe, the capacity of which was at least four ounces of tobacco, was moulded by a man and baked by a woman. Two of these pipes, called snow pipes, were made, and both were used.

In the afternoon a blanket was suspended on a pole outside the hatchway of the *Tci-vá-to kib-va*, to prevent the rays of the sun from shining upon the three novices who sat in the northeast corner. They were not allowed to see the sun until after their final initiation.

About forty objects called *Moñ-ko-hu*, Pl. II. figs. 1-8, all very old, but newly whitened with a clay pigment, but without painted designs, hung on the *Tci-vá-to kib-va* walls. These were carved from *kwá-ni*, the wood of the flower stem of the agave.

The *Kwá-kwan-tú* gathered in a semicircle about nine o'clock, P. M., and the *Tcá-icoñ-moñ-wi* (Smoker Chief) filled the snow pipe with *pi-ba*, and, holding it vertically, after much effort lit it, and smoked at least fifteen minutes. Ceremonial songs were then sung, and at 10.40 *Ana-wí-ta* looked out of the hatchway, and coming back, said, "Now it is time." All became silent, and, getting their blankets, rolled themselves up and lay down as if to sleep, allowing the fire to go to smouldered coals. *Ana-wí-ta* said, as he pointed to the Pleiades, "When it gets yonder," pointing about an hour and a half ahead, "come back and see the people from the *Móñ-kib-va*." He went down into the *kib-va* and in a short time all were in a sound sleep. All the members were in the other *kib-vas*, but only some of them were asleep. At 11.40 the *Tá-tau-kya-mú*, wrapped in their blankets, for it was very cold, stood in a huddle round the *Tci-vá-to* hatchway. The chiefs cast meal on the *Kwá-kwan-tú* fire, and all the *Tá-tau-kya-mú* (about thirty) sang a fine, solemn chant. The seven *ké-le(s)* were with them, each carried on the back of a member of the *Tá-tau-kya-mú*, enveloped in his blanket, over whose shoulder the head of the *ké-le* peeped out. These *ké-le(s)* sat on the edge of the *Ál-kib-va* with their feet on the *Tci-vá-to kib-va* roof. The chiefs of the *A-álh'-tú* and the *Wú-wú-tcim-tú* came close beside *Lés-ma* at the hatchway and cast meal on the figurine as well as on the fire. The fire chief of the *Kwá-kwan-tú*, followed by the three *Kwá-kwan-tú ké-le(s)*, came up the ladder. The first *ké-le*, before he let go of the ladder rung, was prompted to take hold of the fire chief's blanket. The next *ké-le* followed in like manner, taking hold of the preceding *ké-le's* blanket. They started off in file toward *Wá-la*,¹ each holding the blanket of the one preceding him. Eleven other *Kwá-kwan-tú* with clanking bells followed them, and all went to the *pā-hó-ki* just east of *Wá-la*, cast meal upon the shrine, and returned. *Wí-nú-ta*

¹ The gap near the trail to Tewa.

then set out for the same place, followed by the seven *ké-le(s)* and twelve *Tá-tau-kyá-mû* and one or more Horn priests as guards. The rest of the *Tá-tau-kyá-mû* remained at the hatchway, singing a song with a lively measure. *Wí-nû-ta* and the *ké-le(s)* returned at about midnight, fifteen minutes after their departure. The *Kwá-kwan-tû* in the kib-va cast meal up through the hatchway in response to that cast upon their fire. The *Tá-tau-kyá-mû* sang until one o'clock, when they were escorted back to their kib-va by two or three Horn priests. All then slept the rest of the evening, except the patrols, which were maintained through the night.

November 12th (Third Day). — After sunrise, the *Tá-tau-kyá-mû*, with Horn escort, performed the same eccentric dance as yesterday through the village, the *ké-le(s)* being naked save a breech-clout. Each *Tá-tau-kyá-mû* (as yesterday) carried an ear of corn. *Lés-ma* bore a *kél-tsa-kwā*, and the *ké-le(s)* had their *ké-le pāl-ho(s)* in their hands. The coiffure, Pl. I. fig. 1, of the *ké-le(s)* was very curious, and consisted of a yucca strip and folded corn-husks worn as a fillet, the hair being bound in strands projecting from the sides of the head. Except during ceremonials, the *ké-le(s)* sat perfectly still in the kib-va and did not leave it, an old vessel being brought for their use to serve as a close stool.

In the *Ál-kib-va* every one was very busy furbishing old horns and whitening them with clay. They had about forty horns of deer, antelope, and a few elk piled up on the main floor. There were also several horns of the female antelope and female mountain sheep, which had been taken from the animal with a portion of the scalp attached.

The helmet, of which there were many, was a skin mould of the mountain sheep horns, fastened with cotton strings to a hemispherical wicker skull-cap, the cap being secured to the head by a string passing under the chin. The helmet of the *Kwá-kwan-tû* was of gourd, fastened to the wicker cap and painted white, with cloud and rain symbols painted on the sides with shale, Pl. II. fig. 10.

The first ceremonial *pāl-ho* was made to-day in the *Tci-vá-to kib-va*. In the *Món-kib-va* at four P. M. some of the elders disguised the *ké-le(s)*, endeavoring to make them look like squalid married women, and by stuffing blankets under their skirts in front most of them were made to appear pregnant; one long-legged, gawky boy was made up to resemble a pregnant Navajo woman. All of them wore old tunics and ragged mantles, and on the gown, over the abdomen and hips, was drawn the phallic symbol imprinted with a corn-cob dipped in yellowish mud or clay.

When the *ké-le(s)* were ready they presented a most grotesque appearance. They were all bare-legged, wore old white mantles, and

all carried a burden of some kind; an old peach basket, a bundle of fuel, a cradle, or a grass broom. Each bore a *ke-lé-pā-ho* in one hand. Two Horn escorts came down into the kib-va and stood on the upraise while the *ké-le(s)* were being thus arrayed. They had a white stripe down the middle of the face, their hair was loose, and each wore over the forehead the horns and scalp of the female antelope. One of them carried a deer antler, the other an ear of corn, and each had a tortoise shell rattle fastened to each leg below the knee.

Lés-ma, leading all the *Tá-tau-kyá-mû* in ordinary clothing, filed out, followed by the *ké-le(s)*. One of the Horn escort went before Lés-ma, and the other followed at the end of the procession, behind the *ké-le(s)*. They danced along, always moving sideways, through the village and back to their kib-va. As they passed the kib-vas of the *Kwá-kwan-tû* and Horns, the *Má-kwan-ta* at each aspersed them.

At evening the chiefs asked that notices be written for them, warning all white people to keep away from the mesa to-morrow, and these were set up by the night patrols in cleft wands on all the principal trails.¹ Alarums and excursions of the Horn and *Kwá-kwan-tû* patrols continued till late, and then the *Kwá-kwan-tû* gathered in the kib-va as last night and sang. When the Pleiades were in place, they went to sleep and allowed the fire to dwindle; then the *Tá-tau-kyá-mû* Horn and *Wû'-wû'-tcim-tû* came and the *ké-le(s)* were taken out, the same as last night.²

November 13th (Fourth Day). — Several of the *Tû-wa-la-tû*, or watchmen, of the Horn Society, carrying each an elkhorn, went out before sunrise as sentinels, and placed the horns upon the different trails. This signal is perfectly understood among the neighboring tribes, and no one ventured to pass it. Shortly after eight A. M. the *Tá-tau-kyá-mû* and *Wû'-wû'-tcim-tû*, with a strong escort of Horn men, wended their sidelong way from the Mõñ-kib-va court through the passageway and along the front of the village, all the line facing south. The seven *ké-le(s)* were with them, and each of the two societies sang its own song, the Horn priests being silent, although joining in the sideling step. Reaching the house of Wi-kyá-ti-wa, the east end of this long line turned around so as to face north, and thus they retraced their curious movement westward back along the front of the village, through the court, and along the passageway to the point of the mesa. Here they resumed their ordinary gait and

¹ At daybreak on the following morning the principal trails leading from the four cardinal points were "closed" by sprinkling meal across them, and laying on each a whitened elkhorn. Ana-wí-ta told the observer that in former times, if any reckless person had the temerity to venture within this proscribed limit, the *Kwá-kwan-tû* inevitably put him to death by decapitation and dismemberment.

² These four societies display jealous care not to look down into, or even step on the roof of each other's kib-va, except when taking part in a ceremony.

passed in single file down the left or south trail and away across the plain, taking the *ké-le(s)* to Cüc'-tü-bañ-tü-kwi. They were all arrayed in whatever portions of the "American costume" they were rich enough to possess. Their necklaces of coral, turquoise, and silver only emphasized their mongrel appearance, half Indian, half American. It was quite apparent that the occasion demanded a display of all personal wealth, and a masquerade was the result. To add to the grotesque absurdity of costume, all were accoutred for the chase, armed with bows and quivers, repeating rifles, and belts of cartridges, *pút-ko-hu(s)* (rabbit sticks) and throwing clubs, and every man had a bundle of food, *pt-ki*, melons, etc., slung behind him in a blanket.

Lésma and two or three elders were spinning cotton strings in the Món-kib-va and the *món-ko-hu* which are figured, Pl. II. figs. 1-8, were displayed on the walls on this morning for the first time. In the Wi-kwál-i-obi kib-va, Süñ-ó-i-ti-wa (its chief) and two or three of the oldest men were preparing hawk-feathers, tying them in pairs with a cotton string, and many sheep scapulæ were lying in a pile on the floor. Si-kyáus-ti-wa was to be a drummer, so he said, and his drum, newly whitened, was at his elbow. The ladder, from the bottom up as high as a man could reach, had also been whitened.

In the Ál-kib-va Tu-wás-mi and another man were making a curious altar (*pón-ya*). Our sketches of this altar are not complete enough for immediate publication.

The frame was wood, painted blue-green, and the vertical piece had faint traces of design. The effigies on the top of the frame were without regularity, and all were very rude. The two *tí-po-ni(s)*, however, had fine projecting feathers, and pieces of shell and other objects were tied round them. The ears of corn in the compartment of the *pón-ya* were brought from time to time, each member bringing a single ear. Tü-wás-mi sprinkled a trail of meal from the *tí-po-ni(s)* along the south side of the main floor to the ladder on the hatchway, and then as he walked he cast the remainder of the meal on the roof to the eastward. He was not only reticent but also surly, and would impart no information as to the meaning of this performance. About eight other priests were in the kib-va, working silently on paraphernalia for the ceremony, but inquiries in this kib-va were suppressed with black disapproval.

In the Kwán-kib-va (Tci-vá-to) the priests were whitening their helmets and *món-ko-hu(s)* (Pl. II. figs. 1-8). There was one whitened tip of the agave fruit stalk (*kwá'-ni*) about ten feet long and quite slender, and a dozen or more whitened clubs of herculean appearance, three to four feet long and four to six inches in diameter at the large end. Every object used was painted white, and the clubs, although

they looked like massive and deadly weapons, were really lighter than cork. Patrols of three to five members of the *Kwá-kwan-tú* sentries passed occasionally, but they were generally in pairs, and some were without helmets. Those without helmets had their bodies painted with white clay decorations, and black marks (*ya-lá-ha*, pulverized specular iron) of two fingers' width were drawn from temple to temple across the eyes. There was a large tuft of paroquet plumage on the crown of the head, and their hair hung down loose; strings of turquoise loops depended from each ear. They wore massy necklaces of coral and turquoise, and a white girdle with woven decoration girt the white kilt around the loins. A gray fox skin hung behind, and they wore short blue leggings, gartered with a hank of blue yarn; red (*cú-ta*) shoes; yarn anklets of plaited designs; a hank of blue yarn on the right wrist; a cowbell at the garter; and another at the girdle. The beautifully embroidered ceremonial mantle completed the costume of these *Tá-ka-mú*. A club (*món-ko-hu*) rested in the left arm of each, and in the right hand of one was the *kél-tsa-kwa*. The other carried an archaic effigy (*món-ko-hu*). Two of these were watched as they passed down through Tewa to Coyote Spring where they disappeared among the foothills, to become visible again passing west beyond *Ta-wá-pa* (Sun Spring).¹ After they returned to the kib-va and had disrobed, they told me that they visited all the trails and reported to Ana-wí-ta what tracks they had seen.

In the Kwán-kib-va, when the members were decorating their helmets, the cloud design was painted with shale, mixed with the saliva of all those engaged in decorating. There were six or seven present, and all chewed melon seeds and spat in the same mortar.

While the white clay coating of the helmet was still wet, it was thickly sprinkled with *pü-cín-pü* (the downy growth under the eagle's wing), representing snow.² The face decoration of those wearing the helmet was the typical *Kwá-kwan-tú* decoration, a short curved stripe of white clay under the right eye, and another under the left jaw, halfway between the ear and the chin. The three *ké-le(s)* still maintained their vigil in the Kwán-kib-va. They were given a thorough massage at noon, and sat in the same position they first occupied. All the chiefs agreed in saying that neither those three nor the seven which had gone for ordeal at Cüc'-tü-bañ-tü-kwi, had eaten a morsel or drank a drop of water since the first day. The youngest *ké-le* was at least thirteen or fourteen years old, and some

¹ Water, *Pā'-hu*.

² This helmet is called *tó-ko-na-ka*, and represents the helmet of *Có-tok-ü-núñ-wa*, from *só-cü*, all; *tok-pe-la*, the sky: *ü-núñ-wa*, the heart; the heart of the sky.

of the older *Kwá-kwan-tú* told me that they knew nothing of the nature of the ordeal to which the other *ké-le(s)* were that day subjected.

The patrols relieved each other from time to time; that is, on returning to the kib-va, others went on the rounds. The *Tá-ka-mú*, however, returned to the kib-va only to report and to warm themselves a few minutes when they renewed the black stripe over their eyes and set out again. Several old men, among them *Ín-ti-wa*, were making superficial repairs along the thoroughfares and passage-ways in *Wál-pi*, pecking off projecting knobs and ridges.¹ The horses were all driven off this morning, and the burros were brought to the summit of the mesa and put in their pens, but the sheep were taken out to graze for a few hours. There was no stranger on the mesa, and no visiting between villages took place.²

In addition to the decorations on the face of the *Kwá-kwan-tú* which have been described, the following body marks are to be noted: A white line, the width of a finger-tip, was drawn from the tip of each great toe along the instep, up the front of the legs, along each side of the body slightly in advance, and curving in front of the shoulders, down the front of the arms and over the back of the hand to the tip of the middle finger. There was another stripe from the heel up the back of the leg and over the hip to the shoulders. All the *Kwá-kwan-tú* and Horn priests began decorating themselves at 3.30. Each Horn man had a fine white Ko-ho-ni-no buckskin, worn as a mantle, and his face was whitened, although wearing his ordinary clothes, but *Pau-a-tí-wa* wore a fine smoke-tanned fringed jacket. They had a tortoise rattle at the garter, and the majority wore one on each leg. All wore the mountain sheep horn helmet, or the horns of the female animals previously mentioned, and carried an antler in their hands.

At four p. m. *Pau-a-tí-wa* and another elder, both bareheaded, came up from the *Ál-kib-va* with five of the other Horn priests, costumed as above, following them. They formed in a line facing their kib-va, casting meal from where they stood towards the *Tá-lá-tum-si*, which had all this time, day and night, sat on the hatch of the *Kwán-kib-va*. They then passed along the mesa toward the east to Tewa. *Pau-a-tí-wa* carried a huge bunch of goat and sheep hoofs, jingling it as a bell, and the other elder followed in the rear, carrying on his left

¹ The villages are situated upon the summit of the mesa, which is a stratum of soft sandstone, quite bare and flat, but not at all smooth, excepting along the trails, which are mere narrow grooves worn by the constant passing of many feet. Small deposits of iron ore, in seams and nodules, occur throughout the stratum, causing much roughness in the weathering of the surface.

² This proscription of strangers and neighborly visits is maintained only during this fourth day of the ceremony.

arm a large elk antler. With his right hand he jingled a large bunch of ox (elk?) hoofs.

Directly after the Horn priests moved away, one of the *Tá-ka-mú* came out of the *Kwán-kib-va* followed by thirteen others wearing helmets and ordinary clothing. Seven or eight of these priests wore the large ceremonial mantles, while the others wore small white mantles with scarlet and black borders. The rear of this line was guarded by the second or remaining *Tá-ka-mú*. This procession followed the Horn men, keeping thirty or forty yards behind them.

Both societies went to every *pā-hó-ki* on the summit of the mesa, every man without halting casting meal on each shrine. Every member of these two columns uttered a prescribed salutation to every person they met. Thus when the Horn priests countermarched, and afterwards met the *Kwá-kwan-tú*, each member in the former line uttered a long-phrased salutation, and each of the *Kwá-kwan-tú* responded; the effect was pleasant, sounding like a chanted glee.¹ Returning to *Wál-pi*, instead of going down the front path, they turned to the right along the back street, passing around the outside of the houses along the edge of the cliff out toward the point, then around *Ín-ti-wa's* house into the *Móñ* court, not through the passageway, but around the south side group of houses at the extreme west end of the village.² They cast meal on each of the *kib-vas* in the *Móñ* court, and then passed through the passage into *Tcüb'-mo* (Antelope court). They did not cast meal on the unoccupied *Nacáb kib-va*, but threw a pinch of meal over the edge of the cliff just opposite the *st-pá-pu* in the dance court. The procession thus encircled the village six times, and then each society went down into its own *kib-va*.

Shortly after six P. M., or well after dark, the two societies returned with the *ké-le(s)*.³ These they sent down in the *Móñ-kib-va*, and the societies resumed their oblique shuffling dance, and began singing the songs which they sang in the morning. They sidled down the

¹ These greetings are constantly exchanged: "*Háh-au i-tañ-wü-ü*" (May there be plenty in your mother's house), — an ordinary salutation when friends meet; "*Hak'yi-mü ki-wlc-ni?*" (Where are you going, carrying a burden?)

² Almost the same route as that taken by *Ká-kap-ti* in the last circle of offerings at the Snake celebration.

³ *Cüc'-tü-bañ-tü-kwi* (the southwesternmost mountain), which was visited by the *ké-le(s)*, is *Tce-jin-des-a* (black rock cape, Navajo), and must be fifteen or twenty miles from *Wál-pi* at the lowest estimate. This gives them thirty miles' tramp, and considerable labor at the place. They dig *mó-bi*, the root of the yucca, which is used as a soap in the subsequent head-washings, and also *tü'-ma*, a white gypsiferous clay, used in personal decorations by these four societies, but they say no ceremonies are observed at this distant place. Horses were awaiting them beyond the valley, on which the older men rode and carried the food bundles.

front of the village and back to the Món court, perhaps four times. After going to their homes and bringing their food, they went down into their kib-va. None of the *ké-le(s)* had yet broken their fast.

Many of the principal men warned the observer to keep indoors to-night, and not to look upon any of the processions, lest the snow power should be offended and cause a dry winter. The observer had no opportunity of consulting the *Kwá-kwan-tû* chief, and presumed he had sent the warning; hence the ceremony in the Kwán-kib-va was not witnessed by him, although in the morning Ana-wí-ta, the chief, much regretted this and denounced the officious ones, saying he was chief of that kib-va and had particularly wished the ceremony to be noted in the Americans' books.

No one stirred abroad save the *Kwá-kwan-tû* and *A-ah'-tû*. On making the tour of the village on the flat house-roofs, it was found that every house was dark and no inmate was visible. The two priesthoods mentioned made separate patrols, two, three, six, and eight in each group. Some of the *Kwá-kwan-tû* bore empty coal-oil cans, which they beat with a stick and made a tremendous uproar, while others carried cow-bells. The Horn Society wore tortoise shell and hoof rattles. The limits of the patrols were confined to Wál-pi, but at 8.15 both societies in two separate columns went up as far as the gap at Tewa, leaving a small patrol in Wál-pi. At 8.35 the two columns returned, and thereafter confined themselves to Wál-pi.

The two bands numbered at this time from twenty-five to thirty members each, and no matter how frequently they met, they challenged and greeted each other as they passed. The members of both societies were barefoot, and the reason for dressing the paths for this night's promenade was now apparent. As the night grew later the pace waxed swifter, until, as the Pleiades reached the zenith, both the Horns and the *Kwá-kwan-tû* encircled Wál-pi at a furious run, which they maintained until Orion was in the same position as when the *Tá-tau-kyá-mû* finished their song on the previous night, or about one o'clock in the morning.

Then the groups went into their kib-va, although small parties patrolled the village through the whole night.¹

November 14th (Fifth Day). — An hour before sunrise the *Tá-tau-kyá-mû* and *Wí'-wü'-tím-tû* marched down to Kwán-kib-va and stood

¹ The explanation of these encircling promenades is the same as of the series of encircling runs made by a single courier, *Ká-kap-ti*, during the Snake celebration. On the first day these two warrior priesthoods described a wide circle in the valley surrounding the mesa and deposited *pá'-ho(s)*, but on succeeding days they narrowed these limits, until on this evening they merely surrounded the houses. These *pá'-ho(s)* announced to the deities their desire for moisture, and every day they became more urgent, and to-night the pell-mell racing through the village simulated the sounds of the driving storms for which they are constantly longing.

on the roofs wrapped in their blankets. Their chiefs and those of the Horn society were clustered round the *Tā-lá-tum-si* holding meal-trays in their hands. All sprinkled the figurine, and the two societies began their fine solemn hymns. The two Horn sentries stood in front of the *Tá-tau-kya-mû ké-le(s)* at the west end of the roof of the Kwán-kib-va.

The two great snow pipes were passed up from the Kwán-kib-va, every one except the *ké-le(s)* smoking in turn. Twelve *Kwá-kwan-tû* then came up, and took the *Tá-tau-kya-mû ké-le(s)* to the *pā-hó-ki* east of the mesa break, returning with them in about fifteen minutes. Then the three *Kwá-kwan-tû ké-le(s)* came up. *Wí-nú-ta* and *Ká-kap-ti* guarded them, and with about twelve of the *Tá-tau-kya-mû* and *Wû'-wü-tcim-tû* went with the *ké-le(s)* to the same *pā-hó-ki* and returned about sunrise, the *ké-le(s)* going down to their several kib-vas. On the first glimpse of the sun the song ceased, and *Ká-kap-ti* took in his hands the *Tā-lá-tum-si* figurine. The *Tá-tau-kya-mû* then filed off toward their own kib-va, and the *Wû'-wü-tcim-tû* followed them. Nearly all the Horns, wearing helmets and buckskin mantles, and some fifteen or twenty *Kwá-kwan-tû* with their helmets but in ordinary clothing, followed. *Ká-kap-ti* went in front of the Horns bearing the figurine of *Tā-lá-tum-si*.

As the *Tá-tau-kya-mû* reached the stairway trail leading out of the western court, they filed down it, all the rest following to the broad terrace, a little west of the group of houses on that end of the mesa. There the *Kwá-kwan-tû*, the *Tá-tau-kya-mû* and the *Wû'-wü-tcim-tû* clustered in three separate groups or irregular lines about one hundred yards apart. The latter two societies on halting began their songs. The Horns scattered among the cliffs between the terrace and the summit, and bounded constantly back and forth among the crags, faithfully imitating mountain sheep. The songs continued fifteen minutes, during which time *Ká-kap-ti* placed the figurine back in its concealed niche¹ from which he took it on the first day. The songs ceased, and the societies returned to their several kib-vas. While the figurine was being deposited, *Ana-wí-ta* and *Wí-nú-ta* remained each in his own kib-va, and there prepared an emetic in a food basin. The basin was nearly filled with water, and in this was crumbled up a handful of the dried herb called by them *ho-hó-ya-ân-ûh*.¹ On returning to their kib-vas all the members drank of this, and then went upon the roof and vomited over the edge of the cliff.

¹ On a subsequent visit to Wál-pi an effort was made by the observer to discover this niche, but he could find no trace of it. They would not allow one to descend at the time of the deposit.

² This plant is used in all purification ceremonies in which an emetic is prescribed.

About eight A. M. a fine feast, in which there were six kinds of food, was served in each of the four kib-vas. The *ké-le(s)* then broke their long fast, nor did they seem very ravenous, but for the first time ate among the other members.¹ About one P. M. thirty *Tá-tau-kyá-mû*, naked save a small breech-clout, came out of the kib-va. Their bodies were entirely covered with chrome-colored clayey pigment, and they had a red ochre (*cú-ta*) stripe of two fingers' width across their eyes from temple to temple, and another across the mouth from jaw to jaw. Phallic symbols, most of them of rude execution, were drawn with *cú-ta* on the back, breast, and arms. Several had the same symbol on the back, extending across the shoulders, the tips coming below the ribs and the line reaching to the hips. On some this symbol was reversed, covering the entire breast, and the majority had several of these designs from four to six inches square. Around the neck all wore tufts of rabbit skin with the fur attached, stained with *cú-ta* and fastened to a yucca fibre as a neck-lace. They had similar tufts attached with yucca to the perforated ear-lobe. All have their hair drawn to the front of the head in a conical coil over the forehead, bound with corn-husk strips, with projecting husks as a substitute for a feather plume. All were barefooted, and in their right hands each carried an ear of corn. *Lés-ma* and another chief carried each a *kél-tsa-kwā*. As soon as each emerged from the kib-va he began singing; one of the members beat upon a small cottonwood drum eighteen by ten inches in size, and they arranged themselves in a group of three or four huddled lines. Using their ears of corn as pointers, they gesticulated² to the women who were gathered on the house terraces. The women shouted back at them in anger, which if assumed was real enough in its action. They also threw water on the group (called *ü-mil-mi kü-kü-ya*, the group poured upon), and now and then foul-smelling urine was poured upon them from basins large and small. Some of the older women ran in among the group and poured water from a gourd over individual priests. (This is called *ü'-mi kü'-ya*, "Thou I pour upon"). At some of the houses, after the women had emptied all their vessels of fluid and exhausted all their vituperation, they fell to pelting the *Tá-tau-kyá-mû* with melon rinds and other refuse, and flung ashes upon them. During all this the *Tá-tau-kyá-mû* continued their songs, and every woman added her quota of Hopi billingsgate. The group moved from house to house along the front of the village, halting in front of every house group, then, passing round to the east end of the village, came back by way of the street on the north side

¹ Nearly all of the initiation ceremonies were not observed.

² They leaned the head on the shoulder, and made satyric grins, evidently striving to give the face as gross a leer as possible.

and up through the dance court back to the kib-va, in a little short of an hour. Two Horn priests, each with an antler in hand but without helmets, escorted them. The *ké-le(s)* were in the ranks. On passing Kwán-kib-va the *Má-kwan-ta* aspersed them from the *ñá-kwi-pi*, and Wi-nú-ta did the same when they passed his kib-va.

At four P. M. the *Wü'-wü-tcim-tû* came up from their kib-va singing, old Si-kyáus-ti-wa beating their drum. They divided into two groups, and eighteen members as orchestra clustered around the drum singing. These were naked save the breech-clout; a yucca strip was passed around the head close to the scalp. Their hair fell loose over this fillet, and a tuft of the hair on each side of the head was also bound with a corn-husk. A streak of dull-yellowish clay was drawn across the eyes to the temples, across the mouth to the jaws, and bands of the same pigment, broad as the palm of the hand, surrounded the upper part of the breast and the loins. There were narrower streaks around the leg above and below the knee and on the fore and upper arm. Three short horizontal marks were also drawn on each side in front and just below the chest. Twelve other members formed in a line; six of these were arrayed as those just mentioned, and the last of them, a young lad, carried on his back the *pa-vai-yó-i-ka-ci*, a tablet on which the sun was depicted. Alternating with these six were six others disguised as women wearing old tunic gowns. Süñ-ó-i-ti-wa, who was naked, led the twelve, and Á-mi-to-la, his associate, disguised as a woman, closed the line, each of these two bearing a *kél-tsa-kwa* in the right hand. The rest of the *Wü'-wü-tcim-tû* carried an ear of corn in the right hand, and in the left hand a singular phallic symbol called *liú-wa*¹ (vulva). After the dance an effort was made to see these phallic objects, but they were concealed and the chiefs would not show them, nor were they again displayed. The *Wü'-wü-tcim-tû* all proceeded, singing as they went, to the dance court, where the twelve formed in a broken circle. A Horn sentry preceded and another followed the group of twelve, and when they formed in circle the Horn sentries did not come within two or three paces of each other. On this "circle" being formed all faced in file, and danced in stiff-legged, sliding jerks backward, without lifting the feet from the ground, all holding the right arm extended in front; the hand well elevated, grasping the ear of corn. A circuit being completed, all faced about and again revolved backward. The eighteen already mentioned stood by, clustered round the drummer, singing. A third Horn sentry guarded this group, and the dancers were silent. Meanwhile, women drenched both parties with water and urine, screaming bawdy taunts from the housetops, some of the

¹ Figures of this may be seen on consultation with the authors. They are too realistic for publication.

older women going among the groups and pouring liquid upon individuals, and sometimes thumping them with the empty gourds. Only a few of the younger women and one or two girls were seen throwing water from the roofs; ashes, melon rinds, and other débris were also thrown on this society.

This curious backward circling dance¹ was maintained for an hour, and then all the *Wü'-wü-tcim-tû* except two, one of whom was Kó-pe-li, moved in ordinary procession to their kib-va. These two held a seance of especially obscene language, and to some extent gesture. The two Horn sentries tore the breech clout from these two *Wü'-wü-tcim-tû*, and finally seized hold of them and threw them down with violence sufficient to break every bone in their bodies. The *Wü'-wü-tcim-tû* preserved excellent temper, and, while the guards held the two down, the screaming women rushed down with vessels of water, urine, and filth of all kinds, and drenched and smeared these scapegoats. One of them tried to escape, but the Horn guard brought him back and again threw him down very violently.² It was now quite dark, and the two *Wü'-wü-tcim-tû* were taken back to their kib-va. The Horn escort then returned to their own kib-va. There were no ceremonials held in any of the kib-va, on this night, although the usual patrols of the *Kwá-kwan-tû* and Horns were maintained.

November 15th (Sixth Day). — Shortly after sunrise the *Wü'-wü-tcim-tû* came up from their kib-va and formed in two lines facing each other, the drummer standing between the lines and beating his drum. Three Horn priests, naked save breech clout, and with white decoration on face and body and wearing helmets, were escorts. Pigment decorations of the *Wü'-wü-tcim-tû* were made as on yesterday, but the hair was all loose and there were no female disguises. Süñ-ó-i-ti-wa held a *kél-tsa-kwā* in his right hand and nothing in his left. All the others held a corn ear in their right hand and nothing in the left. In one line were eighteen, in the other thirteen priests. As they began to sing they moved sideways along the front of Wál-pi, at the east end of which they countermarched and passed back,

¹ *Kac-ai-lé-ti-bi*. This term was given to this dance, but the same term is applied to any dance where an emblem is displayed in uplifted hands.

² This rather nasty drama was thus explained: During the *Mam-zrau-ti* celebration in September, these two *Wü'-wü-tcim-tû* were specially active in drenching and besmearing the young maids, and these two Horn sentries called themselves the friends of two of the maids who were so liberally drenched at that time.

The sentries prevented these two from returning to the kib-va until the women had ample opportunity for retaliation. After the women had avenged themselves, Kó-pe-li seized one of their mantles and spread it on the ground, claiming that they should fill it with melons for him, in consideration of having looked upon his nakedness.

always sideways. All sang, and occasionally there was a shout of obscenity to which the women replied in kind and ran among them, as the day before, but there was not so much drenching or throwing of liquid. They all interlinked hands in each line, the right hand with the left hand of the man on the right, palm to palm, the fingers imbricated.

About nine A. M. twenty-one *Kwá-kwan-tú* led by *Ín-ti-wa* filed off to the east through Tewa, and crossing the gap silently continued along on the summit of the mesa for the purpose of hunting and fuel gathering. Several carried bells in their hands, and all bore *pútc-ko-hu(s)*, clubs, bows, and arrows, lariats, and food in blankets.

The Horns in ordinary clothing, but wearing buckskin mantles, passed up to the western court, and then the *Tá-tau-kyá-mú* came out, followed by the *Wú'-wú-tcim-tú*. With the Horn priests they formed one long line, and all began moving sideways. In this order they passed down the front of the village, a Horn guard leading the *Tá-tau-kyá-mú*; then came the *Wú'-wú-tcim-tú*, also led by a Horn guard, and then the Horn society led by one of its own chiefs. They countermarched at the east end of the village, and returned to the Moñ court, thence down the stairway trail, going westward. All of these carried implements similar to those of the *Kwá-kwan-tú* already noted, and as they passed down the stairway they shouted jibes to the women, who ran to the edge of the cliffs to shout back their own taunting replies. In all this the Horn escorts were silent. The procession marched off south and west toward the main drainage of the valley, but every now and then halted to dig up some mole or prairie dog, all raising shouts of victory when the small game was found. They were supposed to capture everything they came upon, but no firearms were carried for that purpose. The expeditions of these combined societies were called *ko-mó-ko-i-ca*, fuel-gathering.

Just before sunset the two phallic societies and the Horn escorts returned from their hunt in the west. The game captured by each society was carried separately on the back of one or more of its own members, arranged on crates with great nicety. All other members brought back enormous loads of greasewood. The game was carried down in the various kib-vas, and afterwards distributed among different families as presents from each society by members representing prescribed *Kā-tct-nā*s, called the *Kó-kü-li*.¹ The *Kwá-kwan-tú*

¹ The chief of the *Wú'-wú-tcim-tú* made the tour of the village, accompanying two members of his society representing this *Kā-tct-nā*, and shortly afterward the chief of the *Tá-tau-kyá-mú*, accompanied by two of his people, did the same. The *Kó-kü-li* is a hunting *Kā-tct-nā*, of whom much interesting lore is current; the personators wore long loose gowns, in imitation of the deerskin garment which this *Kā-tct-nā* is said always to wear, and in their hands they carried rabbits and a bow and arrow. The chief announced their approach by shaking

returned from the east about an hour after dark, and an hour or so afterward thirteen of them, in the elaborate costume (noted with the *Tá-ka-mú*, except the black streak over the eyes), carried their game to the dance court and there presented it to the women, making a fine moonlight picture. Constant excursions of the Horn society and the *Kwá-kwan-tú* were made in groups of from two to ten through the early part of the night, and about 10.30 all went to sleep except the regular patrols.

November 16th (Seventh Day).—The *Wú'-wü-tcim-tú*, in two lines, escorted by Horn sentries, passed down the front of Wál-pi about half an hour after sunrise. Both lines faced south, and they danced in a halting, sideling gait five or six yards to the left, then to the right four or five yards, the movement being a short joggling step, keeping time to the rapid drum beats, and maintaining this singular movement they passed along the front of the village, the women pouring down liquid and drenching them as on previous days. Á-mi-to-la, disguised as an old woman called *Wú'-wü-tcim wúq-ti*, danced out and in between the lines, making obscene gestures. Reaching the narrow neck of the mesa break to the east of Wál-pi, they assumed an ordinary gait, and proceeded to Si-tcóm-o-vi. There they resumed their sidelong movement and were drenched with water, etc., by the women of this village. They then returned to Wál-pi and passed sidelong as before along the front of the village back to their kib-va. It was bitter cold, and the younger men shivered and seemed to suffer from their drenching. There was no other public ceremony, nor any secret ceremonies observed in any of the kib-vas. The *Wú'-wü-tcim-tú* made *si-kyá-pi-ki* (a yellow pigment) with great care, the process occupying several hours. A party of ten persons from Zúñi arrived on a visit, but they took no part in any ceremony. There were excursions and patrols of the Horn priests and *Kwá-kwan-tú* as on former days, and patrols during the night.

November 17th (Eighth Day).—An hour before sunrise, while it was yet dark, the *Wú'-wü-tcim-tú* moved sidewise down the front of the village, singing as usual, but no one drenched them as on former occasions. The Horn sentries escorted them, Süñ-ó-i-ti-wa carrying his *kél-tsa-kwá* and all the others ears of corn. *Pá'-ho(s)* (Pl. I. fig. 3) of blue and other colors were made in the Horn and Kwán kib-vas to-day, and two skin tablets (Pl. II. fig. 9) to be worn on the back were prepared by the *Kwá-kwan-tú*.

About eleven A. M. the *Wú'-wü-tcim-tú* emerged from their kib-va in brilliant costume. They had paroquet plumes on the head, bright yellow pigment for body decorations, white kilts, and fox skins

a gourd rattle, and the *Ká-tct-ná*, in a curious high-pitched falsetto, uttered the call which gives him his name.

hanging from their girdles. They were barefooted, and a rosette of flanges, blue and yellow, about three or four inches in diameter, was fastened a little to the right of the crown of the head. With a Horn escort they sidled through the village and back many times, singing to their drum-beat a very tuneful melody with the refrain "*Mé-ya-la-lol*" repeated many times. There was no drenching to-day, and all the women expressed their admiration at the participants in the procession. There were thirty-two participants in all, moving in two lines in each of which a youth carried the sun-tablet on his back. At half past three the procession returned, and the members disrobed in the kib-va. The *Kwá-kwan-tú* and Horn societies were costumed, and in the forenoon various *pá'-ho(s)* were deposited in the shrines.

The *Tá-tau-kya-mû* were very busy in their kib-va. Every member was shelling corn of the different colors as if on a wager. Each man made a figure of moist clay, about four or five inches across the base. Some of these were in the form of two mammæ, and there were also many wedge and cone forms, in all of which were imbedded corn kernels, forming the cloud and other of the simpler conventional figures in different colors, but the whole surface was studded as full as possible with the kernels.¹ Each man brought down his own *pó-o-tas* (tray), on which he sprinkled prayer-meal, and set his *ká-ü-tü'-kwi* (corn mountain) upon it. He also placed ears of corn on the tray.

Between four and five o'clock the *A-ah'-tú*, numbering forty-four, costumed with helmets, white clay decoration and kilts, but barefooted, marched into the Móñ court, filing to the right as soon as entering, so as to encircle the Móñ-kib-va, and, as the head of their line passed round the west side of the hatchway and headed toward the passage leading to the dance court, the *Tá-tau-kya-mû* led by Lés-ma began to emerge from their kib-va. The leader passed into the Horn column behind Wí-nû-ta. The next *Tá-tau-kya-mû* stepped in behind Tu-wás-mi, and thus the line kept on up the passageway to the dance court, moving slowly, so that the *Tá-tau-kya-mû* had time to come up their ladder and take their position in the procession, a Horn priest alternating with a member of the *Tá-tau-kya-mû*.

The *Tá-tau-kya-mû* were also in gay adornment, their hair hanging loose. They had body decoration of white clay, and each was barefooted and wore a white kilt. Each carried his tray with the corn-decorated clay mould. The costume was not quite so attractive as that of the *Wü'-wü'-tcim-tú*, but it was bright and effective. This whole line moved sideways, only penetrating the passageway for the sake of winning room. Before it reached the dance court it counter-marched, moving sideways, and again passed round Móñ court, halting

¹ See "*Ká-ü-tü'-kwi*" in the descriptions and figures of the *Lá'-lá-kon-ti*, *American Anthropologist*, April, 1892.

when the line extended between the west and east side passages, the line facing north. Two young men of the Horn society wore very gay costumes and personated *He-yáp-au-wû*.¹ Their helmets were beautifully inlaid with a mosaic of split corn ears. Each of these two carried a tray of prayer-meal, and stood in front of the line at the east and west ends. *Lés-ma* and *Wí-nû-ta* took the trays from these two bearers, leaving a large meal-ball in each bearer's hand, and, going to the west end, the two chiefs named sprinkled a broad path in front of the line from west to east and resumed their position at the east end of the line. The two young men (personifying *He-yáp-au-wû*), who had remained standing at the opposite ends of the line, now simultaneously threw their balls toward the ground at the centre of the line. They made capital shots, and the two balls smashed together fairly in the centre. The two fine athletes rushed toward each other sideways with remarkable speed; but passing each other at the centre, they continued to the ends of the line, exchanging places. As soon as they reached the ends they sprang high in the air, and the whole line burst forth in a fine solemn song, to the rhythm of which the deity figurantes performed a bounding step, leaping high in the air with bended legs, and preserving their positions in front of each end of the line. At the end of every stanza the song ceased long enough for the deities to rush past each other, exchanging places, and this astonishing bounding feat was maintained for twenty minutes. The whole line then passed slowly along the front of the village sideways, facing the north, and singing, and all the women came out and helped themselves to the clay moulds and the ears of corn borne by the *Tá-tau-kya-mû*, bestowing many thanks upon the priests. The line turned back at the east end of the village and passed again to the court, still moving sideways, but now facing the south, and as the line reached *Móñ-kib-va* the *Tá-tau-kya-mû* left the ranks and swiftly went down the ladder. The Horn priests, without stopping, continued to move sideways to their own *kib-va*, which they entered.

Two young men from each of the *Kwá-kwan-tû*, Horn and *Tá-tau-kya-mû* societies, costumed handsomely, each one having a *Ko-ho-ni-no* basket tray, made the rounds of the village before sunset. Each couple moved quite independently of the others, and they went before every house, neither entering nor leaving the ground nor making any sign or call, but all the women were expecting them and brought out a double handful of meal, half of which they cast into

¹ *He-yáp-au-wû*, Storm Cloud deities. These are particularly designated as the nimbus clouds which frequently trail or roll along the mesa summits, accompanied with lightning and heavy rains.

each basket. The young men carried this to their several kib-vas, where it was set on the west end of the main floor.¹

In the Kwán-kib-va the *món-ko-hu(s)* and all the fetishes were taken off the walls where they had been hanging and laid on the west end ledge, not concealed, but so placed that they could not readily be seen. Then the floor was swept, and all the *Kwá-kwan-tú* divested themselves of everything except the breech clout, and sat down on the uprise. Ana-wí-ta, however, sat at the west end of the main floor, on the north side of *Kā-tcín-ki*, his back against the ledge. All remained quiet for perhaps fifteen minutes, when a clanking of tortoise-shell rattles was heard overhead, and two meal balls were thrown down the hatchway, striking about the centre of the main floor. These were thrown by Wí-nú-ta and Tu-wás-mi, after which the Horns in full dress descended. As in the afternoon, the chiefs and several other elders wore the fine large ceremonial mantles, and all save the first three wore the *pán-wa* (mountain sheep) helmets. Wí-nú-ta and Tu-wás-mi had loose flowing hair, and accompanying them was a very old white-haired man carrying a *ñá-kwi-pi* and an aspergill. He wore on his head the horns of the female antelope. Each of the chiefs carried a *tí-po-ni* in his left hand and a *món-ko-hu* in his right. These three stood in the centre of the floor facing the ladder, and the rest of the Horns filed around the kib-va and stood upon its three sides (N., W., S.) in double and treble ranks, all upon the main floor. Ana-wí-ta and all the *Kwá-kwan-tú* remained seated throughout, looking on but taking no active part. Each Horn man as he set foot from the ladder uttered the prescribed inquiry whether he was welcome, to which all the *Kwá-kwan-tú* responded in unison "Welcome."

The old man spread a large ceremonial mantle on the floor between the two chiefs and between them and the fireplace, and Wí-nú-ta asked the godfathers to bring their novices, the three *Kwá-kwan-tú ké-le*. The godfathers brought the lads beside the ceremonial mantle on the floor and divested them of their breech clouts, wristlets, and ornaments, so that they were perfectly naked, allowing them to retain only the corn ear which each held in the right hand. They then made them squat side by side, and were particularly careful to see that only the tips of their great toes touched the mantle, then the godfathers retired.

The Horn society now sang a solemn tune, stamping time to the measure with their clanking leg rattles. At certain phrases the old man aspersed the *ké-le(s)* and the six cardinal directions; Wí-nú-ta then pressed his *tí-po-ni*, and an ear of corn, upon the feet, knees,

¹ This meal was used to make the long broad trail in front of the line of the *Kwá-kwan-tú* on the following morning.

breast, back, arms, shoulders, and head of each novice, and the song ceased. All the Horns, except three, then passed up the ladder. Tü-wás-mi prayed, during which he and Wí-nû-ta moved each his *tí-po-ni* up and down, with horizontal circular motions in front of themselves. Wí-nû-ta then prayed, during which the same motions were executed. He then called the godfathers back to the mantle and delivered the *ké-le(s)* over to them. The Horn priests then went up the ladder, each giving a farewell greeting, to which the *Kwá-kwan-tû* responded.

November 18th (Ninth Day). — Directly after the Horn priests left, the *Kwá-kwan-tû* began decorating, painting the line of white along the legs and arms, and renewing the other marks already mentioned. Then all formed a procession. Great care was given to placing the tallest in the centre, with the shorter men toward either flank. They linked arms and sang a curiously modulated song, accompanied by a strange knee-bending, highstepping gesture. All were barefooted, and Wi-kyá-ti-wa, standing in the centre, prompted the others in the proper movements, and they practised song and step for a half hour (from 1.15 to 1.45). A-vái-yo then took his elk horn and went up to the hatchway just outside and sat there as a tyler. The *Kwá-kwan-tû* assembled and sang thirty-two songs, ceasing at 3.30. Prayers were then said by the chiefs, and Ana-wí-ta took a *kél-tsā-kwa*, the others took bells, and *môn-ko-hu(s)*, and with these beat a noisy accompaniment to an inaudible song. The words were faintly uttered, but even had they shouted they could scarcely have been heard in this dreadful uproar. This song, Ana-wí-ta said, no one not a *Kwá-kwan-tû* must hear. It was very long and the noise was deafening. After this they prayed. The costume already described was donned, and all, wearing the helmet, except the chief, who was bareheaded, left the kib-va. Just before going up they rubbed off the white clay from the face, and with the white meal received from the *Tá-tau-kyā-mû*, they powdered the face and brightened the complexion, obtaining a capital effect.

Tu-wás-mi stepped in front of Ana-wí-ta as the line passed the Ál-kib-va and Wí-nû-ta followed the rear; the other Horn priests remained on the roof of their own kib-va. Three large bonfires had been made¹ some time previously by four Horn priests, who wore their helmets reversed, the horns curving forward. They likewise wore rabbit-skin rugs wrapped close to the body, the ends tucked in at the girdle, leaving their legs quite free. These four mimicked the actions of wild sheep with great fidelity; never remaining still longer than a moment, and never assuming their natural gait. They were constantly bucking and jumping, and always glancing sharply

¹ Building of these fires not observed.

around. Bucking across the court, they followed one another, sheep fashion in every movement, and gathered in a huddle to peer over one another's shoulders. There were large piles of wood between the bonfires, and over both woodpile and bonfire they went careering, stooping now and then to throw more wood on the huge fires which brilliantly lit up the court. The *Wü'-wü-tcim-tû*, wearing their rosettes, filed in, and wrapped in their blankets sat down near where the Antelope society stood at the Snake Dance (north side of the court). The *Tá-tau-kyá-mû* then came in and sat down between them and the arcade reaching to the back street.

The *Kwá-kwan-tû*, their chief, wearing a magnificent ceremonial blanket, filed in, marched around *Tcü'b-mo* and back to the eastward, halting close to the edge of the cliff and facing the bonfires. The *Má-kwan-ta*, with a tablet (*pa-vai-yó-i-ka-ci*) on his back, bore the *ñá-kwi-pi* and an aspergill, and aspersed at certain phrases of the song. *Wi-kyá-ti-wa*, also with tablet on his back, danced in front facing the line, singing the same song, and acting as a fugleman as in the *kib-va*. The fire chief bore a bag of meal, and from the west end of the line sprinkled a broad path in front of it, repeating this act at certain phrases of the song. Just before the melody ended he obliterated the path¹ by sweeping his *kél-tsā-kwā* back and forth across it. It was piercing cold, and the song ceased just at the first streak of dawn, when the *Kwá-kwan-tû* returned to the *kib-va*. The Horn and *Kwá-kwan-tû* made no more public display, and practically their ceremonies were over. About nine o'clock they went home, where they ate their breakfast, but the *Wü'-wü-tcim-tû* and *Tá-tau-kyá-mû* paraded in their sidelong processions throughout the day.

Deferring all attempt at interpretation, the foregoing fairly presents the chief details of the ceremonies, and will enable one to form some conception of their elaborate character.

J. Walter Fewkes.
A. M. Stephens.

¹ Broad trails of meal led to all the *pā-hó-ki(s)*.

EXPLANATION OF THE PLATES.

PLATE I.

Fig. 1. Head of a *ké-le*, novice, with corn husk fillet.

Fig. 2. *Tā-lá-tum-si*, Dawn Woman. Face flat, yellow color; hair black. Mantle white; girdle white; size eighteen inches high, ten inches across base. View when image placed on the *Món-kib-va* facing west.

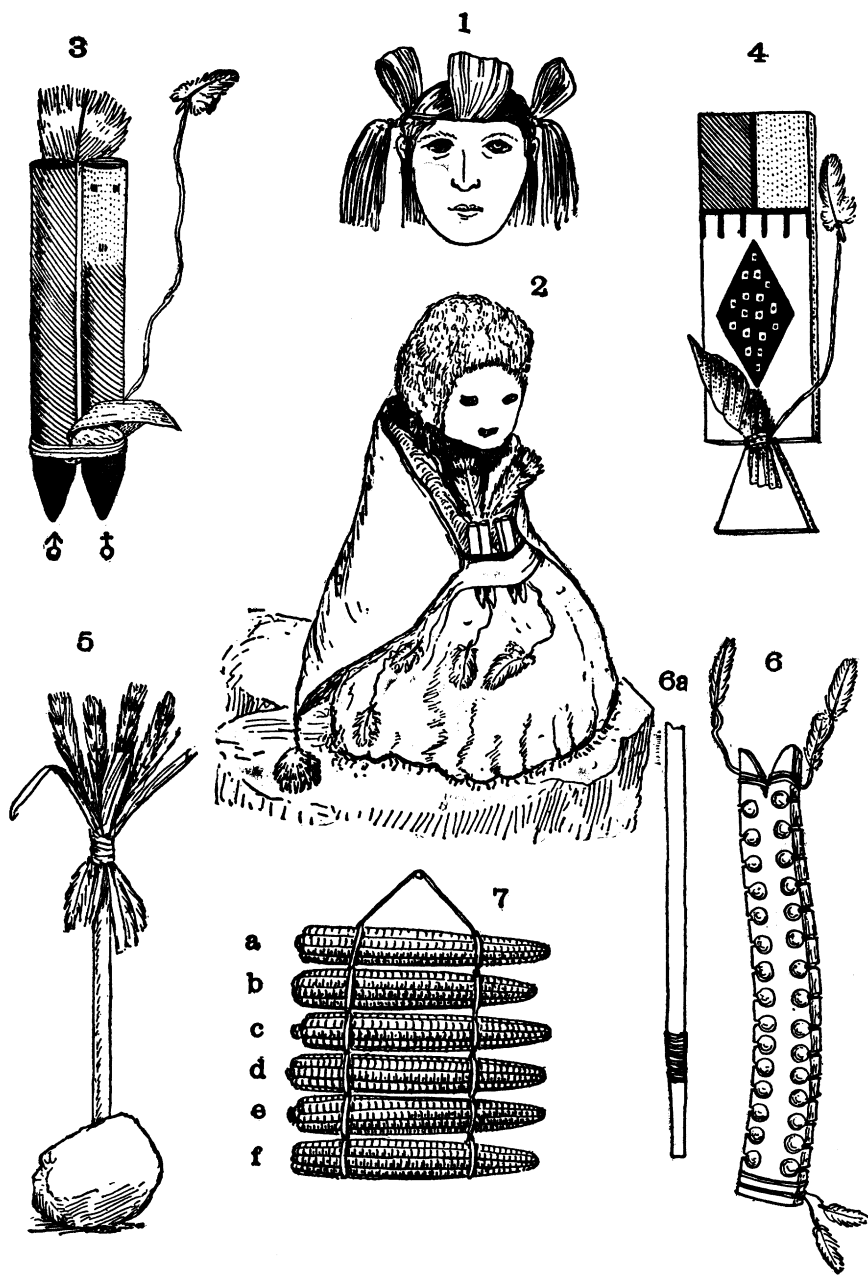
Fig. 3. *Pā'-ho*, sacrificial emblem.

Fig. 4. *Kaiü-pā'-ho*, corn *pā'-ho*. Buried by *Ana-wí-ta* in his field as an offering of the *Kwá-kwan-tá* who alone, it is said, are permitted to see it. *Nül-ci-a-ta* turned upward, out of regular position.

Fig. 5. *A-to-ko-pü-hü nā-tci*, standard of the *Tci-vá-to kib-va*. Size forty inches high. Crane feathers and corn husks tied to the top.

Figs. 6, 6a. *Pi-lán-ko-hu*, fire slab; and *pi-lán-kón-ya-ta*, spindle. Size of 6, $16 \times 1\frac{1}{4} \times \frac{1}{2}$ inches. Yucca shreds tied about Fig. 6a unite the two parts.

Fig. 7. *Na-na-ni-vo-ká-ü*, the six direction corns: *a*, sweet; *b*, black; *c*, white; *d*, red; *e*, blue; *f*, yellow: *a* corresponds with the below; *f*, with the northwest. The invariable sequence for colors and cardinal directions is the same as in Plate II. Fig 12.



THE NĀ-ĀC-NAI-YA.

PLATE II.

Figs. 1-4. Representatives from about forty forms of *món-ko-hü* in the Tci-vá-to kib-va.

Fig. 1. Size, $15 \times 2\frac{1}{4} \times 1\frac{1}{2}$ inches.

Fig. 2. " $20 \times 2\frac{1}{4} \times \frac{3}{4}$ "

Fig. 3. " $18\frac{1}{2} \times 2 \times \frac{3}{4}$ " Head rounded, knob-like, $1\frac{1}{2}$ in. thick.

Fig. 4. " $15 \times 1\frac{1}{2} \times \frac{3}{4}$ " " " " " " "

Fig. 5-8. Other forms of *món-ko-hü* hanging on Món-kib-va walls. Size $12 \times 3\frac{1}{2} \times \frac{1}{2}$ inches; painted white. Feathers from hawk wings.

Fig. 9. *Pa-vái-yo-i-ka-ci*, skin tablet. Size, 7×15 inches; border corn husk; fringe, red horsehair. Twelve dependent feathers hang below. The two feathers on each corner above, red; eagle feathers on lower end. The former project 9 inches; the latter, 14 inches. A larger bundle of hawk feathers is tied to the middle of the upper side.

Fig. 10. *To-kó-na-ka*, helmet. Basket and gourd colored white, with clouds painted with shale (black). Size, 12 inches high, 7 inches in diameter. Three *na-kwá-kwo-ci*, stringed feathers, in front.

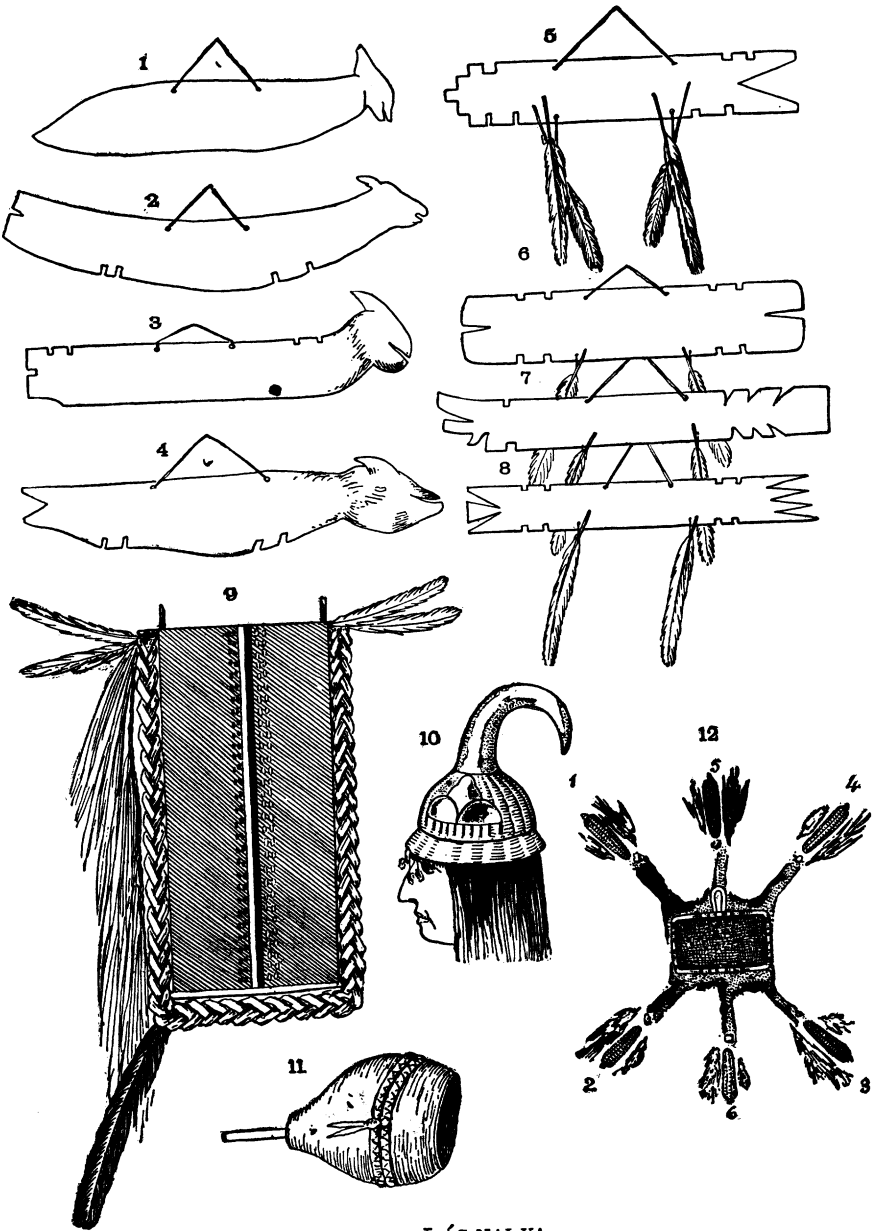
Fig. 11. *Nü-vá-tco-ño*, Snow pipe. Bowl surrounded by double fillet of corn husk; mouth opening $2\frac{1}{2}$ inches in diameter, $4\frac{1}{4}$ inches long; stem, $3\frac{1}{2}$ inches long.

Fig. 12. Diagram of the *ñá'-kü-yi póñ-ya*, charm altar. The numbers 1-6 refer to the directions N. W., S. W., S. E., N. E., above and below. The ceremonial names applied to each of the objects placed at these points are given in the following table:—

1. <i>Ta-wa mã'-nā</i> (sunmaid). Yellow-wing blackbird.	<i>Kwi-nt-wi ka-ü.</i> Yellow ear of corn.	<i>Kwi-nt-wi-owa.</i> A small pebble.	<i>Si-kyá-tci.</i> The yellowbird.
2. <i>Lü-kü'tc-ka-na.</i> Mountain jay.	<i>Té-vyüñ-a ka-ü.</i> Blue ear of corn.	<i>Te-vyüñ-owa.</i> A small pebble.	<i>Tco-ro.</i> The bluebird.
3. <i>Mü-rñ-ya-we.</i> Red shaft woodpecker.	<i>Ta-tyúka ka-ü.</i> Red ear of corn.	<i>Ta-tyuk-owa.</i> A small pebble.	<i>A-asy-ya.</i> Robin.
4. <i>Pó-si-wu.</i> Magpie.	<i>Hó-po-ko ka-ü.</i> White ear of corn.	<i>Hó-pok-owa.</i> A small pebble.	<i>Kwú-ku-tü.</i> Not determined.
5. <i>To-kü'tc-ka.</i> Crow blackbird.	<i>Ó-mi ka-ü.</i> Black ear of corn.	<i>Ó-mi o-owa.</i> A small pebble.	<i>Tü-vá-tci.</i> Not determined.
6. <i>Hótc-ko.</i> Whippoorwill.	<i>At'-kya-mi ka-ü.</i> Ear of sweet corn.	<i>At-kyam-owa.</i> A small pebble.	<i>Tü-püé-kwa.</i> Rock wren.
Bundle of feathers.			

Aside from these ceremonial designations, the ears of corn are also called:—

- | | |
|--|---|
| 1. <i>Si-kwañ-pü-k-dü</i> , Yellow corn. | 5. <i>Ko-kám-ka-ü</i> , Black corn. |
| 2. <i>Các-kwam-pü ka-u</i> , Blue corn. | 6. <i>Tü-wák-tci ka-ü</i> , Sweet corn, but literally <i>Tü-wa Ká-ict-nā</i> . Earth <i>Ká-ict-nā</i> corn. |
| 3. <i>Pa-lám-pü ka-ü</i> , Red corn. | |
| 4. <i>Kü-etca-ka-ü</i> , White corn. | |



THE NĀ-ĀC-NAI-YA.